The large lobster, Jasus lalandii Lmk., which is evidently caught following the methods of the whites in a flat net set in a round frame and baited with snails, is also eaten. 226 [227]

The animal world of the interior offers more plentiful and tastier nourishment. Various antelopes and cattle are the chief source. There is scarcely any part of the body that is not eaten. That is the only thing that brings any variety into the meat diet, because the preparation of the meat is uniform: boiling it in water; roasting it in the fire; baking it in the hot ashes (the head whole); and drying it in the air are the only recipes. The last method is used with meat that is not eaten immediately or when the hunt has been so successful that not all the meat can be carried home. It is then cut in large thin pieces, salted and dried in the air (/hāĩ, v.). 224 [262] [252] 251

In order to make even the skin tasty, they first roast it in the fire so that the hair burns off, then cut it in strips, beat it with stones until it is soft and boil it in water or preferably in milk. 252

Meat soup, suro·b, is not highly prized. On the other hand, the fat, either raw or as drippings, is the tastiest thing there is for the Hottentot palate. At times it is drunk hot by the cup. What they cannot finish in one sitting is saved to the last drop: a piece of freshly removed oxskin is shaped into a pompadour while wet and blown up. The bag then dries until it is hard and firm in its shape. Then an opening about the size of a thaler is cut off leaving a sharp edge and a strap is put on as a handle. Into this bag, //gu·bus, they pour drippings or melted butter and close the opening with cow dung. [262] 251 415

However highly the Hottentot prizes the results of the hunt, he reveals himself first of all as a herdsman by his high evaluation of milk. The Hottentot whom culture has not degenerated prefers milk to all other nourishment and in their folk tales it works miracles as the elixir of life. Warm from the cow (*/ai·χadai·b) or cooled (*/ãdaib), the fresh milk is mixed with various vegetables according to the time of year; the blossoms of the Acacia horrida willd. (//ha·reb, the flower of the thorn tree) and the green pea-sized fruit [187] of the ebony tree (Euclea pseudebenus E. Mey., called: !na·rus) are chewed and spat into the milk. The green leaves of a plant with a bulb-like form (*/kχabĭb) are pressed dry in a pot over the fire and then mixed with milk to make a kind of dough (cf. vegetable foods). 262 252 234 [773] [824]

Milk that has been set aside, partially soured, yet still fluid, is, because it supposedly tastes like urine, called piss milk, */ũdaib. */aũdaib is milk, soured and allowed to become thick in a pail, the cream of which (!aobeb, also used as sweet cream) is churned into butter.

1: Schultze--14A N-5 (1903-1905) 1907 FX13 Hottentot FX13
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415
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[p.187]

Butter calabash, encircled with hide.
1/5 natural size.

Making butter, //nubu, is done in the following way: the sour milk is poured from the wooden pail into a calabash, aba·s. This gourd flask, the narrow opening of which is closed with a wooden plug, is rolled at a slant on a soft base that is usually made of skins. This is done in the bright sunlight or near a fire. After rolling for about three hours, the gourd is finally moved so slowly that the butter can collect on the top. Then the fluid is drawn off and drunk, and the butter, aba//nu/i·b, i.e., calabash fat, is piled in a wooden pail (!kʒao, verb); it is eaten either fresh (*!kʒao//nu/i·b) or fried (*/gē·be//nu/i·b). 415 252 234

To increase the amount of butter the fresh thicker roots of a plant which resembles in habitat a Portulaca of the Kalahari is placed in the milk calabash. Because the body (/kʒāb) of the plant is well covered (-ʒa) with hairs (/ū·/gu) it bears the name /ū·/ʒa/kʒā·s. 234 252 [824]

The mashi a madila of the Bechuans corresponds to the */hu·nin/hu·ni-milk of the Hottentots. The fresh milk is poured into a similarly-named calabash which has an opening cut out the width of a hand and is left standing for about two days until it is curdled, leaving a watery sourish fluid at the top and a firm mass at the bottom (!hare·b). 171 234 252

[188] The wooden milk pail (//hoē·s) is preferably carved from the wood of a willow-like tree (ǂhūi·b) that grows abundantly in the Orange River wadi. A handmade funnel, //kʒaru·s, also seems to belong to the original dairy utensils of the Hottentots; I did not get a chance to see it. 415 234

Fresh goat's milk is the chief food of the Hottentot children; the adults also drink it first in order to keep the cow's milk for butter. 234 262

In addition to game from hunting and the products of cattle raising there are many foods of "the little people" as they might be called, which the Hottentot seeks in the wilderness or obtains by chance. An impoverished, nomadic folk has to rely on gathering its food in such a manner. [855]

There are no mammals that the impoverished Hottentot will not eat: mice; hares; rock rabbits; porcupines, "dwarfs" (probably Cynictis penicillata G. Cuv.), wildcats and jackals; I saw them all put in the cooking pot. Even hyenas are eaten. Eating their heart is supposed to make one extremely sleepy, a superstition that evidently originated from the heavy daytime sleep of the hyena. 262 136 [825] [827]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

matches, while the young women look on and applaud the successful competitors, and the younger children amuse themselves with games of various kinds, until the night is advanced and gradually they all turn in to sleep.

Food and Narcotics

In the summer, after good rains, milk is abundant, and the people then live almost entirely upon it.[1] The fresh milk, either warm from the cow or cooled down, is mixed with some vegetable substance, such as the green leaves of the ebony wood, which are chewed and spat into it, or the sap of the acacia; and the thick sour milk thus produced forms the staple article of diet for the Hottentots. It is kept in beautifully simple vessels carved from wood, and is carried about in soft skin bags. Some of it is also converted into butter. The milk is poured into a calabash, the narrow opening of which is closed with a cork. Occasionally the freshly-cut thick roots of a certain plant (? *Portulaca sp.*) are put in with the milk to increase the yield of butter. The calabash is rolled to and fro on some skins, in full sunlight or near the fire; and after about three hours of this rolling it is gently shaken, so that the butter which has formed can gather on the surface. The remaining liquid is then run off and drunk, and the butter heaped up in a wooden pail. It is partaken of either fresh or fried with various edible plants. Some of it is also used for greasing the skin. The children live chiefly on fresh goats' milk, which is also much used by adults, in order to save as much of the cows' milk as possible for making butter.

In winter, when owing to the lack of adequate pasture milk is scarce and it is a hard struggle to find food for themselves, the men go out hunting, or set traps and snares, and in this way obtain the bulk of their meat supply. Even the wealthy cattle-owners seldom slaughter their stock merely for food, save on ceremonial occasions, when a feast has to be provided. The animals hunted for food formerly included all sorts of buck, as well as the elephant, rhinoceros, hippopotamus, giraffe, zebra, and ostrich, and even beasts of prey such as the wild cat, red cat, leopard, hyena, and jackal. Nowadays, with the disappearance from the country of most of these game animals, and with the enforcement of the game laws, hunting naturally

[1] The fullest account of Hottentot foods is given by Schultze, *Aus Namaland und Kalahari*, 284–296; cf. Kolb, *Vorgebirge der Guten Hoffnung*, 96 sqq.; Fritsch, *Eingeborenen Süd-Afrika's*, 325–6; Schinz, *Deutsch-Südwest-Afrika*, 91–3; von François, *Nama und Damara*, 210–12.

2: Schapera E-4, 5 (no date) 1930
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Nowadays each ox and cow

231 is generally given a name of Dutch origin, to which it often answers;
552 formerly cattle were designated rather according to their colour or
[192] physical development. Schultze records nineteen such terms in use among the Naman for horned cattle, six for goats, and three for sheep.[1]

231 Cattle may be acquired in several different ways. Every child
425 in a wealthy family may have some animals set aside for it soon after
438 birth, and a portion is usually given at marriage, both to sons and to daughters, while a man's herds are also divided after his death among his heirs. Cattle may further be acquired by means of barter with such objects as milk pots and weapons, and in recent times also European trade goods. Wandres mentions the case of a wealthy cattle-owner known to him among the Bondelswarts, who laid the foundations of his prosperity by the manufacture of wooden milk pails which he bartered for cattle. We know also that cattle-raiding, both among the Hottentots themselves and on other peoples, such as the OvaHerero, was a common practice in the past, but we have no definite record as to how cattle obtained in this way were divided.

231 Service with Europeans in order to obtain the means of purchasing
425 cattle was common already in Kolb's time, and is possibly the principal
463 method employed nowadays. Another common method, in use among the Hottentots themselves, is the herding of another man's cattle in return for part of the increase. A wealthy cattle-owner will place some of his stock under the care of an impoverished tribesman, allowing him to use the milk for his own nourishment and to claim half the increase. With good management a herdsman can in a few years acquire quite a respectable herd of his own in this way. Even young boys will hire their services to cattle-owners, receiving at first an annual payment of one or more sheep or goats, according to the size of the herds under their care, and acquiring later the right to half of the increase. A good herdsman generally remains with his master for life, even although he has accumulated some stock of his own. This is looked after by his children or his relatives, while he himself becomes the chief herdsman of his master.[2]

● 234 The milk of their cows is the staple article of diet with the
462 Hottentots. The milking is done by the women and girls, and only

[1] Op. cit., 264–7.
[2] Wandres, "Ueber das Recht der Naman," 677–8; Kolb, *Vorgebirge der Guten Hoffnung*, 78–9; Tindall, *Great Namaqualand*, 42.

2: Schapera E-4, 5 (no date) 1930
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exceptionally by the men.[1] The milk secretion of the cows is periodical and dependent upon calving and the needs of the calf. The flow ceases when the calf is able to fend for itself; the cow then "becomes dry", as the Hottentots put it. In times of good pasture some cows may continue to yield milk up to shortly before the next calving; in dry years, on the other hand, many of them occasionally yield so little milk that the calf hungers, and milking for domestic purposes is naturally out of the question. At milking, done early in the morning and again when the cows have returned in the evening from pasture, the calves are first allowed to drink for a while. Then the woman comes up with her wooden pail, drives away the calf, and after binding together the hind legs of the cow to keep it still procedes to do the milking. All the cows are milked at one sitting. If a cow refuses to give milk, as may happen when its calf has died prematurely, it is induced to do so by the substitution either of another calf sewn up in the skin of the dead one or merely of the stuffed skin, or else somebody stands behind it and blows hard into its vulva while the milking is taking place.[2]

The herding of the cattle is simplified to some extent by the fact that permanent water is found at only a few spots, known to both men and cattle, and both also know where water is to be found after good rains. These spots usually serve as the sites for the encampment. The oxen, only occasionally required for riding or for draught, need no special care in herding. They take their drink at the water, then go out to graze in the veld and rove at large, returning about every other day or two to drink. If wanted for work they can then easily be secured; if not, they rest in the camp during the remainder of the day, and then in the cool of the night proceed to the veld as before. The cows are driven to pasture every morning after milking, and left to graze unattended, till the attraction of the young calves brings them home to the kraal of their own accord at night. Old cows no longer calving are kept for slaughter, and allowed to graze in the same way as the oxen. They go further into the veld than the mother animals, and there find better grass and pasture longer. The calves are placed at night, after drinking, in a special enclosure of thorn bushes or stone, open to the sky, while their mothers sleep freely in the vicinity. In

[1] In this respect the Hottentots differ fundamentally from the great majority of the cattle-keeping Bantu tribes, among whom milking is essentially the task of the men, the women having very little indeed to do with the cattle, even, in some cases, being ritually prohibited from all contact with them.

[2] Schultze, op. cit., 257-8; Kolb, op. cit., 79-80; von François, op. cit., 258.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XVI.

Means of Livelihood.

Nature has taught them gluttony, their slothful indigence teaches them temperance. They have no variety of food; from marshes and mounds they root up sword-lilies; with the leaves of this plant they roof their huts, the bulbs they use for bread. These are dug up by the women, for it is the women who provide food for the men; the men look after the huts and the herds, or else are occupied in war. The only interruption to this diet is in the event of a marriage or a birth, when they slaughter an ox, or at least a sheep, to provide a feast for their friends, unless some wild animal should happen to be taken. They also eat the leaves of many kinds of sedum.[27]) They drink the milk of cows and sheep. The women do the milking at fixed times of dawn and dusk, and they make it into butter by an elegant process. They skin a bird, and turn the skin inside out so that the feathers are inside; they tie this to a hollow stick and shake it so that the milk is separated into butter and whey.[28]) With the butter they smear their heads; the whey they drink. They do not know how to make cheese, nor do they like it. They drink nothing except milk and water; they eat only fish with scales, not eels, nor rays, etc., nor any sort of shellfish or oysters.[29]) But there is a sort of very sweet bream with scales in which they take great delight.

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[27]) Still commonly known in S. Africa as *Hottentotsvygs* (Hottentots fig) or sour fig (=*Mesembrianthemum edule*).

[28]) A more accurate description of the butter-making process is given by Grevenbroek (see below, p. 247) and by Schreyer, who says: "Die Milch schütten sie in einen ledern inwendig rauchen Sack, in welchen unten ein Löchlein, welches sie zubinden, alsdenn nehmen ihr zwey den Milch-Sack, jeder bey einen Ende, schütten und werffen die Milch so lang in einander, bis Butter wird, als denn lassen sie die Butter-Milch durch das Löchlein abfliessen, thun die Butter heraus, welche dann, wie leichtlich zuerachten, voll Haar ist, das einen davon eckelt; Ihnen aber eckelt nicht, denn sie hämmen alles hinein essen, woran wir einen Eckel und abscheu haben" (*Reise nach dem Kaplande*, reprint 1931, 46). [They shake the milk in a skin bag with the hairy surface turned inward. At the bottom is a small hole, which they bind fast. Two of them then take the milk-sack, each at one end, and shake it about vigorously until the milk turns into butter. Then they allow the whey to flow out through the hole, and take out the butter, which, as can easily be imagined, is full of hair, so that one fights shy of it, but this they do not mind, for they eat many a thing which we avoid.] The modern Hottentots employ a somewhat similar method of making butter, which they eat either fresh or dried with various edible plants (cf. Schapera, op. cit., 237).

[29]) This certainly does not apply to the "Strandlopers", who ate all kinds of fish (see above, p. 57).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

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How the Hottentots milk their Cows (A) and make Butter (B).
[*After Kolb.*

[facing p. 178]

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

000 Palmariae marium partes sunt pascere pecus, illudque curare, et contra leonum omniumque ferarum et hostium insultus tueri, quos certo ictu jaculô sagittâve (plurimum venenatis) feriunt.

Sub vesperam pastum pecus sepimento clausum, et anteriore sinistro pede loro vinctum, palo alligant, cujus distenta lacte ubera mulieres mulgent, et si quae vacca illud retinet (ut ferè sit) illico adest femina, quandoque etiam vir, qui ore admoto, podici tenacis bestiae inflant, quo medio invita lac mamma manare patitur.

Ex collo et in pectus pasceolum, et in illo spiculum, cultrum, nicotianum, tubulumque hauriendo ejus fumo, adhaec nonnulla frivola, cum uno alteroque dupondio, quae nostrates emunxere, et quod palmarium est, cum quodam ligno dactylidem non excedente, vice praebiorum propendentem, habens, hoc lignum averuncandis quibusque periculis, dum nox illos in latissimis leonibus anguibusque infestis campis, sub Jove frigido fruticeque dormire coactos deprehendit, salutiferum sibi pervigili excubatione, anili superstitione fingunt.

Pari credulitate de scarabeo quodam somniant, bonique ominis sibi augurantur dum illum tugurio insidentem vident, quem pro numine venerantur, nec patientur Europaeum illi insidiari, nedum illum laedere, sed leniter arreptum in deserta loca deferunt, illicque tuto deponunt, quo facto diem hunc hilarem sibi sumunt.

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234 15) This usage is also described by Schreyer (*op cit.*, 46). Even at the present day, among the Naman, if a cow refuses to give milk, as may happen when its calf has died prematurely, someone may stand behind it and blow hard into its vulva while the milking is taking place (Schapera, *op cit.*, 295).

789 16) A similar use of amulets was already mentioned by Dapper (see above, p. 53) and is confirmed by most other early writers, as well as by more recent authorities on the Naman (cf. Schapera, *op. cit.*, 394).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

The prime duty of the men is to pasture the cattle and tend them, and to protect them against attack of lions or any wild beast or enemies. With sure aim they strike attackers with javelin or arrows heavily poisoned.

At the fall of evening the pastured cattle are brought into the enclosure, and each beast is tethered to a stake by the left forefoot. The women then draw the milk from the swollen udders, and if any cow, as commonly happens, tries to withhold it, at once comes a woman, or sometimes a man, who applies her mouth to the vent of the obstinate beast and blows in.[15]) By this means the milk is made to flow from the reluctant udder.

They wear a wallet hanging from the neck on to the breast, in which they carry an arrow-head, a knife, tobacco, and a tube with which to drink the smoke of it, with a few trifles in addition, and one or two copper coins of which they have managed to cheat our fellows, and, what is of most importance, a piece of wood no bigger than a grape, as an amulet. An old-womanish superstition makes them suppose that this piece of wood will avert all dangers if darkness should surprise them in open country infested with lions and snakes, when they must pass the night in the bush under the open sky in watchful vigilance.[16])

With regard to the scarab beetle their credulity leads them to entertain a similar illusion, and they hold it to be of good omen if they find one in their huts, for they worship them as divine, nor will they suffer a European to attack one, much less to injure one; they gently catch it up, carry it off to a deserted place, and set it down there in safety, upon doing which they look forward to a lucky day.[17])

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[17]) G.'s "scarab beetle" is really the Mantis, still popularly known as "Hotnotsgod" (Hottentot's god) in S.A. The Bushmen paid a good deal of reverence to this insect, which figures very prominently in their mythology, but among the Hottentots it is not a mythological figure, although, as G.'s description shows, its appearance was regarded as a favourable omen of the highest significance. Kolb is even more lavish in his account of the joy with which its alighting on a person or hut was greeted (*op. cit.*, 416 f.). The modern Naman still believe that it brings luck if it creeps on a person, and no one is allowed to kill it (*cf.* Schapera, *op. cit.*, 243).

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

000 Vulnus herbarum succo per syphonem ei immisso, aut earundem foliis, aut bulborum quorundam tunicis, etiam insulso butyro seboque obligatum curant, sauciique urinâ ferventi, et in dimidiam sui partem decoctâ abluunt; si quem venenatum animal pupugit vel momordit, aut si quis virulentis armis laesus, protinus ejus crus, pedem aut brachium supra subtusque plagam vincturâ, morâ, fasciâ, aut loris arctissimè sistendae sanguinis circulationi, et ne virus per venas latius serpat constringunt, variisque incisionibus cultro aut spiculo circum vulnus rectâ descendenti non transversâ linea per cutem factis, continuò vir aut mulier accurrit, oreque plagae admoto, virus omne exsugit. O factum bene! quid hac ope medica praestantius? quid hac fide majus? quid hoc alexipharmaco salubrius?

Cupido sciendi confectionem Butyri dicam. Utrem lanâ introrsum versâ lacte propemodum complent, loroque ejus orificium constringunt, quem dextrâ laevaque, et utraque extremitate sublatum, ultrà citràque divaricatis cruribus stantes commovent, quassant et concutiunt, donec cremor in butyrum congelatus concretusque sit.

Si forte contingit contra haec remedia malum ingravescere, illico insectantur viperam, anguem aut serpentem qualemcunque obvium, quem necatum apud saucium ferunt, apertoque effractoque ejus ore, omne virus ei adimunt, quod duabus vesiculis quantum vel avellana caperet, ovi albumini assimile, in utraque maxilla juxta dentes situm, qui morsu infixi hominum bestiarumve corpori, per foramen, quo vicinum eis virus receperunt, concavi illud vulneri inspirant: has vesiculas cum aliquot scorpionibus aliisque toxicis simul mistas et elixas cum vaccino lacte, tanquam sacram anchoram aegro pro potione medica dant, adhibentes malo huic nodo malum cuneum, saepiusque hoc clavo clavum feliciter pellunt! ultimoque serpentem totum quantum candentibus carbonibus to(s)tum in pulvisculum lapidibus commolunt, quo saucii corpus, praecipuè vulnera perfricant, hocque medicamentum usu exploratissimum.

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752 [67]) cf. Ten Rhyne's description, p. 149 f. above.

● 234 [68]) See above, p. 129.

752 825 278 [69]) The modern Hottentots still use snake poison on occasion as an antidote to snake bite, a small dose of prepared venom diluted in water being swallowed. The crushed head of the snake may be applied as a poultice in case of snake bite, powdered spider as a poultice for spider bite, while in the case of scorpion sting the particular animal if possible is captured, its tail and

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

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They treat wounds by introducing into them through a pipe the juice of plants, or else they bind them with the leaves of plants or the coats of certain bulbs, using also unsalted butter and lard. They also wash the wound with the urine of the wounded man, reducing the quantity to half by boiling. A sting or bite from a poisonous animal, or a wound from a poisoned weapon they treat with great skill. The injured leg, foot or arm they at once bind above and below the wound, very firmly, in order to check the circulation of the blood and prevent the poison spreading along the veins; then they make various incisions in the skin with a knife or spear-head round the wound, not across but in descending straight lines; then immediately a man or woman runs up, puts his lips to the wound and sucks all the poison out[67]). O noble deed! What could be better than this medical aid? Where shall we find greater loyalty? What more effective antidote exists?

234

If you wish to know their way of making butter, I can tell you. They take a skin bag, with the woolly side in, and almost fill it with milk; then the neck is tied tightly with a thong, and the butter-maker, standing with his legs apart, and holding one end of the bag in his left hand and the other in his right, moves it vigorously up and down, to and fro, shaking and churning it, until the cream has been massed and hardened into butter[68]).

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If by chance the trouble increases in spite of these remedies, forthwith they look for the first viper, snake or serpent they can find, and kill it and bring it to the wounded man. Then they break open its mouth and take all the poison from it. This poison is contained in two little glands. There is about as much of it as would fill a nut-shell; it is like the white of an egg; and it is situated in each jaw near the teeth. The teeth are hollow, and when they are fixed by a bite into the body of man or beast they transmit into the wound through the opening in them the poison they draw from the glands nearby. It is these glands that they mix with scorpions or other poisons, boil in cow's milk, and administer to the sick man as a last hope. In this they are often successful, applying the toughest wedge to the toughest notch, or driving out a nail with a nail, as the proverb says. Finally they toast the whole serpent on glowing coals, and grind it to powder with stones. With the powder they rub the body of the wounded man, especially the wounds[69]). Experience has shown them the great worth of this remedy.

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nippers pulled off, and the body ground and applied as a paste to the wound. (Schapera, *op. cit.*, 409). G's observation therefore appears to be accurate enough.

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14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

551 2. ǂAriseb ǂkhami, ǂArise the younger one.

If there are three sons, then the following appellative or cognominal distinctions are made:

1. ǂAriseb geib.

2. ǂAriseb ǀnaga-māb—*i.e.*, ǂArise the-lower-standing, *i.e.*, the second.

3. ǂAriseb ǂkhami. ǂAriseb the younger one or the youngest.

If there are four sons, the denomination runs thus:

1. ǂAriseb geib.

2. ǂAriseb ǀnaga-māb.

3. ǂAriseb ǂkhami.

4. ǂAriseb ǀnagā-mā-ǂkhami.

If there are five sons, the denomination is like the preceding, where there are four; the fifth one is called ǀgaob, and if it is a daughter ǀgaos, which means the "cut off." And if there are more than five sons, mere cognomina such as ǂnūb, the dark one, ǀhaib, the fawn-coloured one, ǀawab, the red one, ǀnubub, the short one, gāχub, the tall one, &c., are used.

In exactly the same way the daughters are called after the father; for instance, Xaṃ-ǀhab being the father, the suffix *s* of the feminine gender is simply put in place of the masculine *b* and we thus receive:—1. Xam-ǀhās geis. 2. Xam ǀhas ǀnagu-mās. 3. Xam ǀhas ǂkhams, &c. This custom will guide us, when in the sequel we have to explain the relationship of mythological persons. There is, for instance, ǀUrisib, the son of Heitsi-eibib. Our old storyteller did not give us the name of the wife of ǀUrisib. But from knowing her son's name to be ǀUrisib, we quite correctly infer that her name certainly was ǀUrisi-s.

591 The eldest daughter was highly respected; to her was
●234 entirely left the milking of the cows. This was in
562 accordance with the respect shown to the female sex in general. There is a nice charming little song illustrating this.